The Temple Artisan

JUNE, 1905

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Mysticism, Social Science and Ethics

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THE TEMPLE.

PRIMARILY, The Temple is a cosmic organic center, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun,—the Universal Heart,—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The Organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revivified in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Savior, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address The Temple, Oceano, California.

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Vol. VI. JUNE, 1905 No. 1

Behold, I give **unto thee a key.**

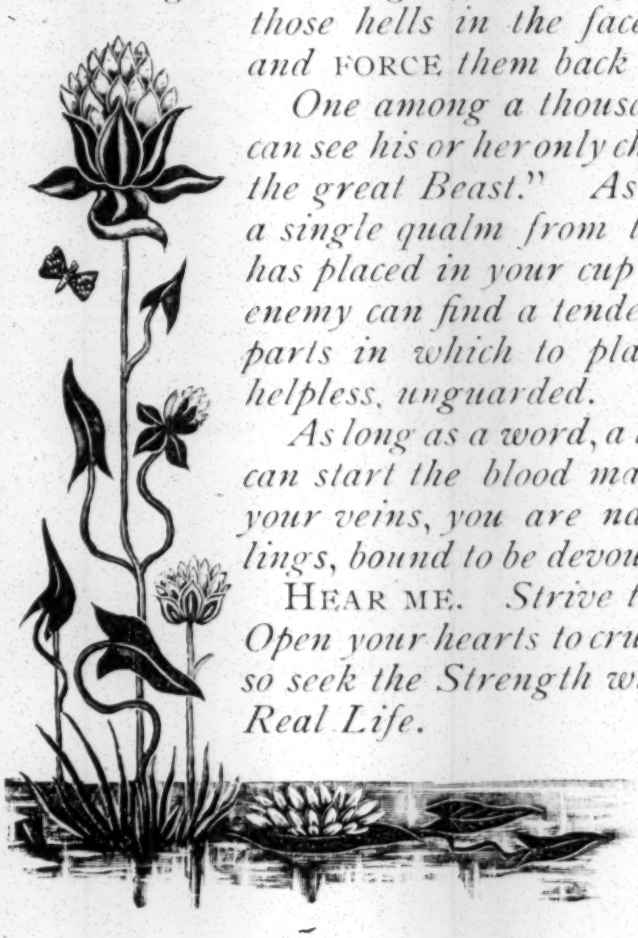
CROSS AND CROWN.

Children mine, desperate hunted things, weak supine exhausted ones, tortured, tempted, stricken creatures, HEAR ME *while yet I can speak to you. Passion crazed, you go from seeming flower to flower, knowing not, caring not that you go from hell to hell, and are so going because you have not yet the courage, the strength, the will, to look the demons of those hells in the face, grasp their throats, and* FORCE *them back into their strongholds.*

One among a thousand, a man or woman can see his or her only chance lies in "throttling the great Beast." As long as you can suffer a single qualm from the poison your friend has placed in your cup of life, as long as your enemy can find a tender spot on your exposed parts in which to plant a dagger, you are helpless, unguarded.

As long as a word, a look, a blow or a caress, can start the blood madly bounding through your veins, you are naught but tender nestlings, bound to be devoured by man and beast.

HEAR ME. *Strive to learn to* LOVE PAIN. *Open your hearts to crucifixion, that you may so seek the Strength which is in truth your Real Life.*



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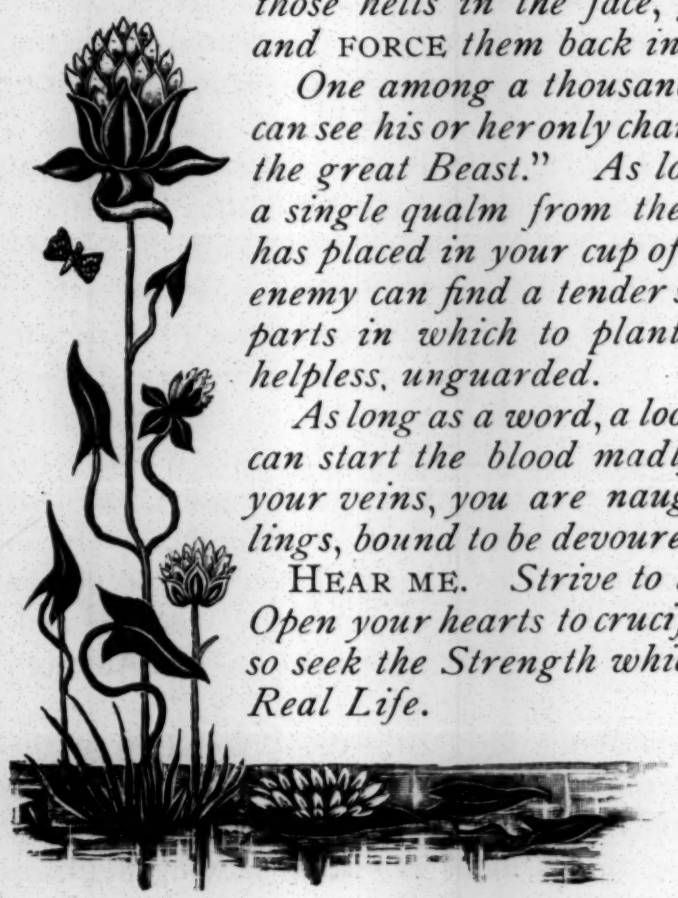

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GREAT LOVE.

It takes great love to stir a human heart,
To live beyond the others and apart,
A love that is not shallow, is not small,
Is not for one or two, but for them all.
Love that can wound love, for its higher need;
Love that can leave love, though the heart may bleed;
Love that can lose love, family and friend,
Yet steadily live, loving to the end.
A love that asks no answer, that can live
Moved by one burning, deathless force to give
Love, Strength and Courage—Courage, Strength and Love,
The heroes of all time are built thereof.

CHARLOTTE P. STETSON, in *Light of Truth.*

WINDOWS OF THE SOUL.

TEMPLE TEACHINGS, OPEN SERIES, NO. XLII.

The Christian religion recognizes nothing above or beyond the personal God. Its votaries assume that believers in the Absolute, the Trinity of Life and the personified natural forces, are heathen. On the other hand, many students of the great Mysteries refuse to see in the personal God of the Christians a representation of the first individualized manifestation of the Absolute; consequently, both parties to the great controversy go on year after year, misunderstanding each other, imputing all evil to each other, instead of striving to find the common ground for the faith that is in them both, and this sad condition of things is apparent in all controversy between different branches of the greater bodies regarding minor points of their belief, such as states of consciousness after release from the physical plane, the power and ability of different Orders and grades of Beings, etc. If the time given up to all this controversy were spent in investigation instigated by sincere desire for truth, each would soon find that the other had the same basis for belief as himself, and that the real points of difference were so minute as to be unworthy serious consideration. Much of the difficulty arises from inability to comprehend the common consciousness of God and man, and its operation in and through Matter.

Could the Holy Lotus of the far East,—the Water-Lily of the West,—speak in human tones, it could tell many tales of the three kingdoms, Earth, Air and Water, which it inhabits simultaneously —tales of little creeping things, tales of swiftly moving denizens

of water, of strangely plumaged birds and queer insects, that the eye of man seldom rests upon.

If the impersonal Soul in the heart of man could make that heart understand its language, it could tell still more wonderful tales of Air, Ether and Akasha, as well as of Fire, Water and Earth; for, as the Lotus dwells habitually in three kingdoms, so the Soul dwells in six kingdoms or planes of consciousness at one and the same time. Its memory of higher planes may become inhibited for the time, if it be earth-bound, as are nearly all the present races of the earth, but this bondage may be broken. In the majority of instances, however, the casement of flesh must be shattered, the Silver cord that holds it back be cut, ere it can escape, and throw off the mantle of forgetfulness cast about it on its entrance into human conditions on earth. Death is still pictured as a skeleton horror to most of the human race, instead of as the bright angel of release it really is. Ignorance holds that race in bondage to the fear of death, as it has always held it to the fear of any unknown or untried phenomena. The roots of the Lotus, buried in slime and mud, have no consciousness of the exquisite flower waving gracefully in the air above them, but the Soul or consciousness of the flower has full knowledge of roots and stalk, as well as flower, and knows also that a rough hand may tear them from the soil beneath, and leave the whole plant a dead thing on the face of the waters; but the Soul of Man, as a brooding bird, nestles in or over each of the bodies it has built, and through which it looks into all the kingdoms of life, and, when one of its bodies decays and wastes away, it has only to build another, or remain in those already built on inner planes, for it has only lost temporarily the use of one window looking out on the particular plane on which that body functioned.

PERSONALITY VERSUS SOUL.

"Who gave me such a ruby-flaming heart and such a dull, cold spirit side by side?"

It seems that as the Temple grows older and the earnest members richer in wisdom, we are not concerned, as many were in early days, in bothering over how many incarnations we have had, how old the earth is, and how Para-Brahm did his breathing; though we see in such subjects interest and use. But the stress of life and the constant struggle we have to sustain, to hold our own against the powers of Deadness as they hurl themselves upon us in the

fight occult, has drawn our attention to the immediately vital problem of how to become invulnerable to the Arch enemy, impervious to his shot and shell, so as to be able to hold our own in the fight.

Unfortunately, few ever get the soul armor so strong as to be invulnerable. We may have to be content to make a good fight and go down with our colors flying. The growth of this inner resistance, this soul armor, comes from a careful development and understanding of the personality; and those who do not keep their personality, its likes and dislikes, vanity and sense of importance, well in check, will surely never have the glory of dying with their harness on like W. Q. J. and H. P. B. They will be, on the contrary, found in the end fighting along beside the Devil's imp. Ah, how many of them we have seen—fine, intelligent soldiers! How they talked and roused others, how they carried the light high over head, some of them veterans from many a battle! Alas! some morning their light is gone, the sword arm hangs heavy. "What is the matter?"—A hurt personality. Things were not run his way; *he* was not considered, or *he* should be in supreme power. Can't any one see how clever he is!

Brothers and sisters, evil seeds grow nowhere so quickly as in one who has some inner touch with the Over Soul, for there is more force, and richer, given to those with that touch, and weeds ever love rich ground. They have to be more careful than others of this matter of the personality and its rights. You, if you are one of these, must treat such seeds of evil to complete uprooting as soon as you notice their presence. Don't be content just to pull off the tops of the little plants; have them out by the roots; for it may very well be that in a few short months those little seeds will poison your whole soul. This is how members who have at one time been fountains of Lodge Fire, and blessings to the world, become, at last, centers of hate to those they should love and respect, and centers of deceit and treachery toward the Masters' work, the which they themselves had sworn upon the holy altar in the soul to do.

And now, to the uprooting of these little seeds of evil, pride, vanity, ambition, etc. They are always floating around in the breeze—those seeds—and we are sure to have them in our door-yards every season. We must look carefully over our ground,—get after the fellows with deep tap roots like a dentist after an interesting tooth stump; and after the fellows that can grow from the little bits left in the soil with a sieve. And also, if you find

a brother who, whatever his past record may have been, is at the present time concerned only in raising a crop of weeds, look to yourself that his weeds don't grow in your door-yard.

"Who is not for me is against me." The weed grower is now a thing of evil to be pitied with all compassion. But, all the same, to be swept out of our road if he appears as an obstacle to the cause. Tolerate him as long as it is your own personality he bothers. It is good practice, hoeing over the ground to keep his weeds from rooting in your soil. But immediately he steps into the broader field, and tries to interfere with the great work, brush him aside gently, if he will let you, but don't expect that he will let himself down easy. You will probably have to land him one or two before he quits.

Now, one of the greatest evils and the hardest to see in the personality is want of faith. I have seen members who worked with others for years, lose faith in them, sometimes permanently, because some one whom they already knew as a prevaricator, made some clever charge against them. The great bulk of people will waver a little under these conditions. We must cultivate an unswerving loyalty unless we see ourselves that the light is gone from our friend. Don't swerve if he swears or drinks or smokes or is irritable and hurts your pride at every turn. It is said, H. P. B. did all these things,—and it was very good for some of those extra proper people round her to be sworn at a bit.

If an honest friend by his natural denseness happens to hurt your feelings, he has done you a service. He has shown you one of your sore spots. Now you can turn it to the light and find where the evil is. Light will kill it without further trouble at this stage of its growth.

The way to follow a leader is not by going round on one's knees worshipping a personality, but by carrying out the orders of the leader. It is not important whether a leader is tall or short, handsome or plain, a good speaker or a bad one. The important thing is for him to be able to get the ideas requisite to success, and to be able to order the campaign. We can follow on our feet or on our stomachs, but we can do better work on our feet.

And now about the staff at Headquarters! I know the lot pretty well. I have had some of my corns scrubbed off by some of them in the past. They are not any of them tin-type negatives. They are positive men and women with door-yards of their own to take care of; and corns and sore spots also, which are kept constantly tender for them by the strain and intensity around Headquarters.

Now, when the ordinary flesh and blood personality is under strain, we don't expect perfection in detail. Sometimes heroes have been heard to use cuss words. Who cares about that? The thing to look to is: Are they at Headquarters doing their best? Are the instructions and literature of the same quality as they have been? Are the plans of the Masters getting worked out? If this is all so, in heaven's name let the kicking mules kick, for it is their nature to do so. Let the oscillators oscillate; it is often the best method of progression. If people come sneaking around, talking one thing in the open, and another under cover, know them for *what they are*. If any one makes a serious charge against any one, anywhere, that you think might be true, face him up, and find out the foundations of his charge. Confront him with the one he is dishonoring in person, if possible; by letter, if not. Drag him into the open. If there is truth in his charge, it is well to know how much. If not, it is a good thing to knock out a falsifier, and he won't try to set weeds in your yard again. Remember that any member who comes making insinuations or direct accusations against another member is an oath breaker, as he has in so many words sworn not to do this thing. His word is, as a consequence, of no value in this matter unless he can prove his case.

The work the Masters have given us to carry out is a wonderful, awe-inspiring work. If we were concentrated upon that, serious friction could not touch us. Our door-yards would be so full of valuable growing things that the weeds would find little place to lodge and grow.

We have not to do so much: just hold things together and supply a little cash, and the work grows. If we put as much energy into this work while we are at it as we do into our every-day business, success will be ours. We have to think out plans of action. We have to get in touch with people. Branches don't spring up without effort, nor members come in. All these things come easily when the personality is balanced, and the door-yard cultivated; but to him who lets the weeds grow, comes poverty and ruin of soul, as surely as physical poverty comes to the lazy farmer, no matter how he may theorize.

Brothers, in the great day that is to be, if we are to have a place, we must cultivate our gardens, turn a deaf ear to evil speakers, crush traitors when they come our way, *and go on with the work*.

JOHN O. VARIAN.

The Temple Artisan

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EDITORIAL MIRROR.

"The harder the cross, the greater the crown."

With this number, THE TEMPLE ARTISAN begins its sixth year of work for the Temple. Though sometimes belated by the storms, not a single number has failed to appear since the first number was sent forth. Countless letters of commendation testify the appreciation of our readers for the helpful teachings and messages transmitted through our pages.

At the start, the title page was dedicated to the Masters' use, and they have never failed to furnish for it a high soul-message of great power and wisdom, which, without other evidence, ought to quell any doubt as to the Master-forces back of our beloved work.

A remarkable thing about these first-page articles is, that while they are evidently addressed to humanity collectively, they seem to apply directly to so many individualiy. Many members have said that the messages seemed meant for them alone, so strikingly did they fit. It should be borne in mind that outside of the mere words, the messages convey a Force to humanity and to the soul of each one of us. All whose eyes are not closed may see that these grand messages are winged with Light and are luminous with the glory of Lodge Force and Love. It is not strange that so many say, when they turn to this page, that the high emotions evoked bring the tears to the eyes, and that they are thrilled from soul to body with the forces felt.

The present is the opportunity of long lines of incarnations with many of us. The accounts of all who have directly contacted the Lodge current by entering The Temple during this first seven years of the work, will soon be squared, and the results known on the *inner records*. And these results must be in proportion to our fidelity to Truth and principle—and duty fulfilled, or otherwise. As has been pointed out before, the Great Sifter is actively at work in the ranks this year, and as a result of the threshing process, the

wheat is being separated from the chaff. The end of this year will show how many measures of golden grain, the first seven years of Temple work and effort has produced for the Lodge use.

At the very beginning of this work, we were told that "the Path is beset with wild beasts, every step of the way," and that each Temple Stone would be tried "as by fire" ere it could take its true place in the real work. Those who, one by one, have been drawn close to the Central Flame, have surely had to bear the fiery trials and relentless persecution of the forces, to drive them back. But there is no other way to develop the selfless, enduring power which "is our real life."

Said the Master: "You have been called to a great Feast, do not condemn the appointments of the table. By reaching out, you may have all the knowledge and wisdom you desire, but I cannot reach out your hands for you and FILL THEM TOO."

W. H. D.

"THE BLESSEDNESS OF THE HARD WAY."

Endure hardness as a good soldier of Jesus Christ.—II Tim. 2 : 3.

In our severe experiences, life is no less kind than in our gentle ones. It is hardness endured that makes men. It is difficulty overcome that achieves success. Only by the help of resistance can man create. The hammer can beat iron into useful forms because of the enduring hardness with which the iron opposes the hammer.

Only by the friction of the rails can a train cut the air like a collossal arrow.

The resistance of the soil as much helps the flower to climb into its blossom as the tender uplift of the sun. The clouds opposing light make sunsets. In the opposition of the strings to the bow music is born. Bow and string make a cross out of whose pain comes the mercy of music.

The great things of art are not the happy inspirations of idleness. The ache of difficult toil beautifies itself there in the Madonna's face. Beauty is the glorification of drudgery. By two currents in opposition the electric light shines.

No man can loaf into an achievement. Clay cannot marshall itself into ceramic beauty. It strives into beauty by the hard way of the potter's whirring wheel and repressing hand. It is fixed in beauty by fire.

Difficulties are opportunities inviting us to master them. They are the necessary friction by which we speed to our goal.

The hardness of marble makes it worth while to cut beauty into faithful keeping. Every great career has been cut into the resisting marble of difficulties. When we learn this truth, discouragement is dethroned. Courage takes the scepter and creates a kingdom. There is no more energy given to complainings, no more time wasted in wishing for easier tasks. Every opposition is an invitation to heroism. What opposes is our workfellow. The hardness we must endure is our friend. This truth holds the ways of being as well as the ways of doing. It has to do with goodness as well as goods. It is the greatness of character as well as of career. Out of rocks and fire the gold comes,—the gold of goodness as the gold of commerce.

Temptations are calls to victory. Count it joy when you hear them, for you can compel them to yield unto you the grace of a noble strength.

As from the mud of the pond the water lily wins beauty because its heart is pure, so you can win from temptations the beauty of holiness.

An oyster overcomes an irritation and becomes immortal in the pearl's beauty. Many a man has compelled the distressing things of life to yield him a beauty of character beyond the price of pearls.

What Jesus endured helps tell His beauty to the centuries. What martyrs have suffered makes the clouds on which their glory shines across the years.

Therefore think out confidently the kind of man you want to be. Fix firmly in your mind the ideal to which you aspire. Nothing can prevent you from becoming the thing you yearn to be. Each opposition in reality reaches forth a helping hand. Co-operate with it, and you win a beautiful nature, a noble career, a Christlike character.

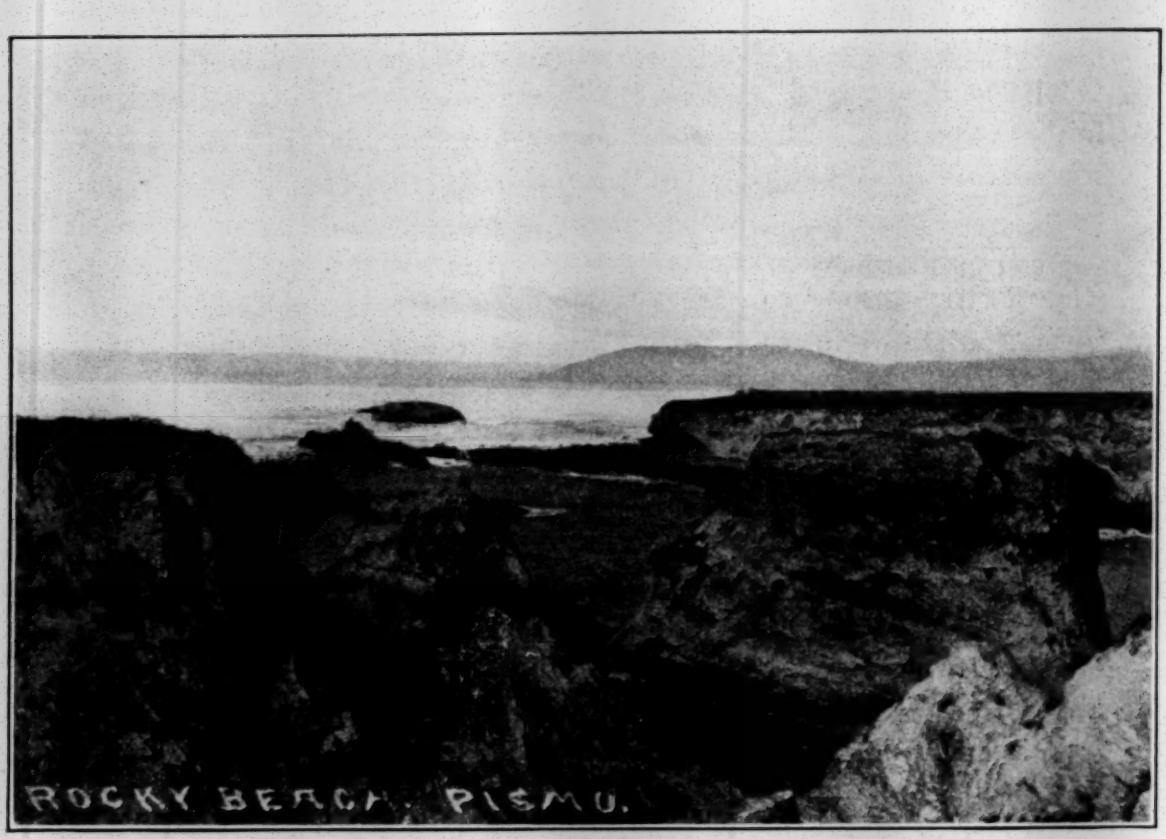
It but gives the necessary friction by which you move forward into achievement.

Every hardness endured makes the marble of character in which only the beauty of holiness outlasts the centuries.

Heaven is above to be reached, but the opposing heights will help you climb.

The crown of Sainthood is weaving for you in every hardness endured, if the spirit of Christ dwell within you,—if, following His banner, you march.

It is a crown of thorns which Christ wears as the king of the world. What you suffer will crown you, if you make yourself worth the crowning.—*Sermon by Reverend John Milton Scott, New York City. In New York "Herald" Sunday, Feb. 5th, 1905.*



CHILDREN'S DEPARTMENT

Temple Builders

ROCKY BEACH.

Rocky Beach, the picture of which is shown above, is a few miles north of Oceano, Calif., the headquarters of the Temple and of the Temple Builders.

It is a fine place to spend a day, and the Builders of the Central Group are always glad to have an opportunity to go there.

It is difficult to tell the variety of life that can be found at Rocky Beach. If one were to spend a number of days, weeks or years there, something new and of interest could be found at almost any time.

The ground is cultivated to the edge of the bank, then comes a sudden and steep precipice dropping directly into the water and rocks

At low tide the rocks are left bare, and it is great fun to run over them and to gather the shells that have been washed up by the heavy breakers during the high tide.

There is one large rock known as Arch rock. It shows in the

picture. The waves have beaten against it until they have washed an arch into it, and the water splashes around and under with much noise during high tide.

Between the high rocks lies the pebbly beach. Instead of fine sand, as is mostly seen on the beach, there is finely ground rock and shells. It is here the periwinkles, Chinamen's caps, pieces of pearly white and green oyster shells, abalone and many other interesting things are found. In some places water agates or moonstones are found. These polish very nicely.

Farther along where the rocks lie flat are the sea urchins. They are covered with sharp purple spines They make holes for themselves in the rocks and have to be loosened with a knife. They are found in large beds. If the sea urchin is boiled, the spines come off, leaving a beautiful delicate shell.

The sea anemones are found in beds also. They look like beds of flowers with petals of many colors. They are soft, and as soon as they are touched they close into a jelly-like ball, hiding all their beauty. It is impossible to get them from the rocks.

On the under side of the rocks, almost hidden from view, the starfish and abalones are found. The starfish are large and of different colors.

The abalone has but a single shell. The shell is on one side, and it fastens to the rock on the other side. They hold to the rocks very tightly, and it takes a heavy, sharp tool to cut them off. It has been said that if a person were to have a hand caught by an abalone, it would hold so tightly that it would be impossible to loosen it without help, and if the tide were to rise, one would be in danger of drowning. Some of the shells are nearly a foot long and from eight to ten inches broad. The inner side, against which the abalone lies, is lined with irridescent pearl. The outer side is rough, but can be polished to appear like the inner side.

Many beautiful souvenirs can be made from the different shells found on Rocky Beach. The Central Group of Builders has decided to make some and have some made to sell to those Builders distant from here who might want them, or to any one visiting here.

Some of the small shells will be made into necklaces and heads of hat-pins. The pearl from the abalone will be used for buckles. The moonstones will be polished and mounted for stick-pins or charms. Some of the suitable shells will be used for spoons. Collections of the different shells and specimens of the sand will be sent to any one desiring them. Strings of the sea urchins will be made, starfish and abalones will be gathered. Different shells and

stones will be worked into pen-wipers, pin-cushions, needle-cases, paper weights, etc. Sea weeds will be mounted.

In this way the Builders will be able to add something to their treasury, and can use the money obtained in developing the work.

Those wishing any of the articles named above, should send in their orders at once. See advertisement in advertising section of ARTISAN, this number.

It is hoped that some time all the Builders may be able to come to Oceano and to Rocky Beach themselves, but until then they may be glad to have an opportunity of procuring souvenirs of the place.

NOTE.—The Builders should learn all they can about the different animals and shells mentioned above.

STUDIES IN MYTHOLOGY.

IV.

It seems important to give further consideration to Hyperion as the Heavenly Man of the Kabala. The Kabalistic idea is:—Existence, the great I AM, is the Head, in which is stored, at the dissolution of the universe, all the effects and products of past evolutionary periods. As nothing can be lost or annihilated, these effects become factors or causes, bringing into manifestation the new universe. The greatest of these products are the High and Mighty Beings known as Elohim who become the Grand Architects and Superintendents of the universe to be. It is they who impress cosmic substance with pictures or images of everything which the universe will contain. These High and Mighty ones may be called the brains of this Kabalistic Head, because they are the mind power in that head. From this Head emanate, in a descending scale, the Ten Sephiroth, which become in their completion the Heavenly Man, the Adam Kadmon. As we have said, this Heavenly Man is projected throughout all space as a model of perfection for man. Equally so has every kingdom in nature its perfect model. But this perfection is not one of form alone, but of consciousness and knowledge also. The more intelligent the dog or the horse or other animal, the more we prize him; the more a man knows, the higher he stands in his intellectual and soul development, the more we value him. Men who have become great in their attainments are held up as models for ourselves and children. So this Adam Kadmon is of many perfect attributes which are those ascribed to Deity. The image of the Heavenly

Man is first formed as ideation in the Cosmic Head. This image descends to the earthly man by four steps downward, which steps are denominated four worlds. The first and highest is the world of Ideation called the Archetypal world. This world gives birth to the three lower worlds, by descent, as the grandfather gives birth to his grandson through his son. Each of these worlds contains a repetition of the Heavenly Man in a descending scale of brightness. The second world is an immediate emanation from the Archetypal world, and is called the world of Creation. The beings in this world reflect the image of the Heavenly Man less brightly than in the preceding world, though they are still of the purest nature and without any admixture of water. The third is the world of Formation and of Angels, an emanation from the world of Creation, but less refined, yet containing no gross matter. "It is in this angelic world that those intelligent and incorporeal beings reside, who are wrapped in luminous garments, and who assume a form when they appear unto men." This is the world of astral forms, which is the immediate prototype of our man of flesh. The fourth world is the world of Action and of physical man. Even modern metaphysicians predicate that everything first existed potentially in the Absolute, before it became an actuality in this world of matter and form. Saturn, Oceanus, and Hyperion—Time, Substance and Form—existed as potencies in Coelus-Terra. As there can be no manifestation without form, therefore the necessity for an archetypal world as the first step in creation. This is one of the concepts of Hyperion. Further, we must consider these three sons of Coelus as three in one, which we will denote as the Hierarchy of Saturn.

The next great character in the descending scale, the third remove from Uranus, or the Absolute, is Jupiter, the sixth son of Saturn-Cronus. You will remember that the legend makes Saturn depose his father Uranus, usurping his place and power; so did Jupiter depose and usurp the place of his father Saturn, becoming the highest and supreme God. Thus, we may look for all the powers and attributes of both Uranus and Saturn as existing in Jupiter-Zeus. He is credited with being the father of gods and men, and the ruler and preserver of the world. The Greek philosophers spoke of him as "Father Ether" and the "Highest Principle" in Cosmos, and credit him with presiding over the phenomena of the heavens. He is the "Cloud-gatherer," the "Mighty-thunderer." Esoteric teachings affirm that everything and every force in nature is a living conscious entity, guided in its operations

by laws within itself, which bring it into being. From this point of view, those High and Mighty Beings, the Kabalistic Elohim, are the directing intelligences of Jupiter, and all the forces known to man have their source in this cosmic state. Also all the elements that go to make up either material or subtile nature. One writer, commenting on the many loves and alliances of Jupiter, says that "with his many virtues as a god, he couples many of the weaknesses of mortals." It seems to me that these many loves and alliances represent the union of the different elements and forces in Cosmos in their evolutionary and creative efforts, directed and carried on by Devas and Elementals. Thus, "His first marriage was with Metis, a daughter of Oceanus, whom he swallowed before her son was born, in order to secure his own position as chief deity. Then, from his own head sprang Minerva," who at once took her place, fully armed, in the assembly of the gods. Minerva was the goddess of wisdom, war, and the liberal arts. She was of great service to Jupiter. She could hurl his thunderbolts, prolong the lives of mortals, and bestow the gift of prophecy. To analyze this legend:—Metis, his first wife, is a Greek word signifying deliberation, prudence, skill, ingenuity, etc. These definitions give a key to his act of swallowing Metis. To humanize this legend:—in a person endowed with deliberation, prudence, etc., there arise those qualities personified by Minerva. J. H. SCOTFORD.

(To be continued.)

TEMPLE HOME ASSOCIATION NOTES.

Nearly all of the readers of THE ARTISAN have seen the By-Laws of the Temple Home Association and have a general idea of the plan of the work. Perhaps very few realize what is being accomplished in definitely establishing some true principles of industrial economics, particularly at present in solving the problems of equal co-operation between Capital and Labor.

The Temple Home Association is incorporated under the laws of the State of California, as a co-operative association, privileged to engage in any line of business and "to do all things which a natural person may lawfully do." The membership fee is $100. Each member has actually paid in such a sum and received a membership certificate. The interest and right of members is equal, each member having only one vote, no matter how large a sum of money he may invest, in addition to the membership fee. This precludes the monopoly of any one, or the possibility

of a few securing control of the management or property of the Association. Each member's vote carries with it the full value and dignity of an individual's free judgment and desire.

For investment certificates in excess of the membership fee, a different form of certificate is issued. These draw interest when the profits warrant its payment. Thus, no capital can be consumed in payment of dividends on investments. This is a wise provision of state law to secure the investors. Payments on membership or investment certificates may be made in installments of $5.00 or more per month.

Several lines of business have been commenced, and each line constitutes a "Department." In establishing any Department the Association provides the necessary land, permanent improvements, and cash capital.

The Head of any Department and his assistants supply all the labor. The Department as such bears its own running expenses. Thus capital and labor share equally in the expenses of the business, and at the end of the year, they share equally in the profits. The laborers being members of the Association, share also equally with all other members in the Association's share of gain.

These few points are presented, to call attention to this plan of co-operation between capital and labor, and it is believed that many will see in this work the initial step of a movement destined to solve problems now vexing the world, and causing untold hatred and strife. The present need is to establish other departments and start various industries that will give employment and profit to many. To do this requires capital, and takes many workers who are waiting to be called. It is hoped that this very brief mention of the work will reach and interest many of the vigorous advanced thinkers of to-day, who may be ready with heart, hand and purse, to become working factors in such a movement, which should be an object-lesson to the world, as well as a safe and profitable investment for both capital and labor.

All inquiries cheerfully answered by Secretary, Temple Home Association, Oceano, California.

TEMPLE ACTIVITIES AND NOTICES.

Members will please bear in mind that the Sixth Annual Convention will be held at Oceano on the 6th of August. All who expect to be in attendance should notify Headquarters as soon as possible, so that calculations may be made in regard to accommodations.

* * *

Our sister, Mrs. Helen F. Comstock, of Rochelle, Ill., passed a few days with us last month. She returned, on May 30th, to her home.

* * *

Our sister, Mrs. Isabel A. Bright, formerly of Bridgeport, Conn., is now here, associated with us in the Hotel and Sanatorium. Her mother-heart was made glad by a visit of several days from her son Charles, who has been living in Texas, and was on his way to settle in Los Angeles. He represents the International Correspondence School in this section.

* * *

Mrs. L. H. Hoisington, formerly of Rochelle, Ill., is now staying at the Halcyon Hotel. This sister will remain as a permanent resident and worker in our midst.

* * *

Travis Winsor, a son of our sister, Mrs. Winsor, of San Jose, is at the Halcyon Hotel. This younger brother comes both for work and recreation, and will remain a month or more.

* * *

Printed matter for propaganda may be obtained free of charge by application to the Temple Scribe. All members are earnestly requested to co-operate with the Headquarters Staff in circulating such literature among those who are eagerly seeking light on the great problems of the age.

* * *

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer. For Membership Certificates and Investment Certificates in the Temple Home Association, and for all payments thereon, make money orders payable to The Temple Home Association.

* * *

It is requested, that in all cases of changes in address, SPECIAL NOTICE (separate)—be promptly sent to the Temple Scribe by letter or postal card.

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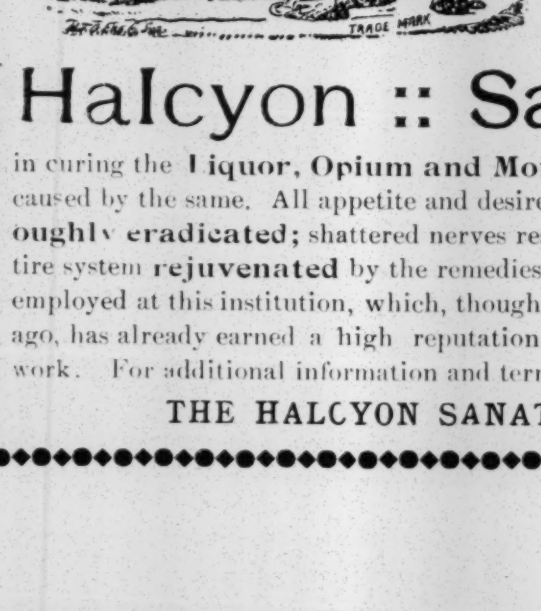

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